Daines Barrington.

Novemb. 1668.

At a meeting of the Council of the Royal Society of *London*, for Improving Natural Knowledg.

Ordered,

*That these Discourses*, viz. *A short Relation of the River* Nile, *&c. of the* Unicorn: *Why the* Abyssine *Emperour is called* Prester John *of the* Indies; *A tract of the Red Sea*; *Of Palm trees*; *Translated out of a Portuguese Manuscript, at the desire of the Royal Society, by* Sr. Peter Wyche Kt. *fellow of the same, be printed by their Printer.*

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BROUNKER. *Pres.*

A short RELATION

Of the

# RIVER NILE,

Of its Sourse and Current;

*Of its Overflowing the* Campagnia *of* ÆGYPT,

*till it runs into the*

MEDITERRANEAN:

And of other Curiosities.

---

*Written by an Eye-witness, who lived many years in the chief Kingdoms of the* ABYSSINE EMPIRE.

---

*LONDON*,

Printed for *John Martin*, Printer to the *Royal Society*, at the *Bell* in *St. Pauls Church-yard*, 1673.

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To the Right Honourable

# HENRY

## Lord ARLINGTON,

One of the Lords of his MAJESTIES moſt Honourable Privy Council,

AND

*Principal Secretary of State.*

My Lord,

THE *thoughtful proviſion for my journey into* Ruſſia (*whither his Majeſty hath been pleaſed to ſend*

*me*) *hindered me from a more ſolemn Dedication of theſe diſcourſes to Your Lordſhip. They were by Curious* Sr. Robert Southwell *procured from an inquiſitive and obſerving Jeſuite at* Lisbon, *who had lived many years in* Æthiopia *and the* Indies; *ſo writ, as to ſeem a candid Relation of matter of Fact, containing a more precize and minute account of ſome Hiſtorical and Natural Curioſities, then is in any one Tract extant; and give the* Portu-

gueſe

gueſe *their juſt and undoubted Title of Diſcovering daily to the* West, *the Wonders and Myſteries of the Eaſt. The* Royal Society *commanded me to tranſlate them and ordered the Impreſſion. My Lord, Your benign and encouraging Patronage for all ſubtile and nice Enquiries, Your peculiar province to get intelligence from the* South; *and my particular obligations, countenance this Dedication, which (were I not in procinctu) the copious argument of*

*Your Lordships virtues and perfections, would justly make much larger; now it must only excuse the faults of the Translation, and publish my zeal of being esteemed,*

My Lord,

Your Lordships

most devoted Kinsman

and humble Servant

Peter Wyche.

A ſhort

# Relation

Of the

# RIVER NILE,

&c.

THe *Abyſſine* Emperour (vulgarly, though falſly called *Presbyter John* of the *Indies*) is Lord of the moſt ancient and largeſt Dominions of thoſe many Kingdoms and Provinces into which *Africa* is divided: This Empire,

pire, is the moſt Eaſterly part of all *Africa*, called *Ethiopia* above *Egypt*, not without reaſon, all *Egypt* lying below it, and the ſame Situation have to it moſt of the bordering Kingdoms.

The *Red Sea* bounds it on the Eaſt, *Egypt* on the North; On the Weſt the *Iſland* of *Africa*, and on the South, the *Indian-Sea*; with this difference that Eaſtward this Kingdom reacheth the *Red Sea*, though at preſent the *Turks* curtail its greatneſs, by keeping the whole Shoar of that Sea with two *Forts* in the *Iſlands* of *Suaguem* and *Maſſuba*, and one upon the main Land called *Arquico*, which ſerves for no other uſe, then the defence of the Water drunk in the *Iſland* of *Maſſuba*, drawn out of Wells called *Cacimbas* ſunk near the head of a River, dry in the ſummer, full in the Winter, fetch'd daily in Boats called *Gelnas*.

The

The *Iſland* of *Maſſuba* and fort of *Arquico* are two leagues diſtant. This, the only *Port* where is imported what *Ethiopia* wants and whence the natural Commodities are exported, that, in circuit about twelve hundred fathoms, ſhap'd like a mans foot, hath a convenient Haven, little or no defence, though Garriſon'd by near ſixty *Turks*, white and black: The Cuſtom-houſe is inhabited by the *Baſha*'s Lieutenant, (called *Caqua*) and other Officers.

The *Iſland* of *Suaguem* with the third Fort, is leſs, but better defended by Art and Nature, incompaſſed with many Shoals, inhabited by an hundred *Turks*; being the reſidence of the *Baſha*, out of the limits of the Empire, and of natural right belonging to a Powerful and warlike King, whoſe Kingdom is called *Ballow* (anciently *Negran*;) the Inhabitants are

Moors

Moors, the Men, Horſes and Sheep the faireſt I have any where ſeen; the water-mellons the moſt delicious I have ever taſted.

Toward the North, between *Egypt* and this Empire, lies the famous Deſart of *Thebaide* ſo renowned for the ancient *Ancorets*, where begins the Kingdom of *Ballow* above mentioned.

This Empire reacheth Weſtward ſo far into the main Land, that the Kingdom of *Congo* was its tributary, as the great Hiſtorian *John de Barros* affirmed in his firſt decad: At preſent it extends not further then the Kingdom of *Naire*, whoſe Inhabitants are neither *Abyſſines* not *Ethiopians*, yet not defective in policy, garb or government. The ſoil is rich in Gold-mines of the ſame quality of thoſe of *Sofalla*, lying under the ſame parallel, and not far diſtant: they pay a yearly tribute of their Gold

Gold to the *Abyſſine* Emperour, the Coin called *Miloqueas*, the value ten thouſand pieces of Eight.

The Greatneſs of this Empire is toward the South more reſtrain'd; there lying betwixt it and the Sea, divers Nations of Moors and Pagans, barbarous to extremity, which never did, nor do acknowledge themſelves Vaſſals to the Emperour; who live in tents like the mountanous *Africans*. The chief amongſt them is elected every Eight year, with the Title of *Caraye Primeyro* afterwards called *Luba*. The Moors bordering on the Sea-coaſt have Kings, the greateſt of them called *Macheda*.

This Empire anciently commanded many Kingdoms and Provinces, their own Annals and ſome Hiſtorians count above twenty, with almoſt as many Provinces: What at preſent paſſeth for

for current; is that its Greatneſs was notorious, though now limited to five Kingdoms, each about the bigneſs of *Portugal*, and to ſix Provinces, every one little different from * *Beyra* or *Alentejo*.

* *Two Provinces in* Portugal.

One of theſe, and among the biggeſt is called *Agaos*: the Inhabitants of the ſame name, whether theſe beſtowed their Name, or took it from the Province. This is divided into Diverſe Territories; the moſt famous called *Tuncua*, deſervedly glorious in two reſpects, being the Countrey of the famous *Unicorn* (of which I ſhall ſpeak in this diſcourſe, and only now ſay tis not the *Abbada*) rightly taken by Authors for the *Rhinoceros*, (being in ſhape, a quite different Animal) and having in it the ſo long ſought for Head of *Nile*, concealed ſo many Ages, diſcovered by the induſtrious Portuguees.

The

The higher part of this Province is mountanous and woody, yet not without Vallyes and Groves of Cedars, for goodneſs and ſcent not inferior to thoſe of Mount *Lebanus*; their thickneſs is a great inconvenience to Travellers, but ſuits with the inclination of the native *Agoas*, who being profeſſedly *Pagans*, and ſo of little faith or loyalty, live commonly in Rebellion, thereto invited, not more by their own natural diſpoſition than the convenience of certain Caves, into which in time of warr they retire: theſe Caverns have but one entrance, are capable of one or two families, which are ordinarily great among the *Pagans*, increaſed by their wives, multiplied proportionable to the Cows they keep, allowing to ten Cows one woman.

What is moſt admirable in thoſe ſubterraneous Caves or Caverns,

verns, is, that they receive not only their Goods and Cattle (which are their whole Estates, personal and real, they living little on their crop) but they ordinarily find in them water sufficient to serve them the summer months, when only they are assaulted, and are without apprehensions of being conquered, though with smoak, by fire made at the mouth of the Cave; having Vents by which they receive sufficient light and can convey the smoak, if attempted by fire.

In this Territory of *Toncua* is the known head and sourse of the River *Nile*, by the natives called *Abani* (*i.e.*) the Father of Waters, from the great collection it makes in the Kingdoms and Provinces through which is passeth; for the greatest part of *Ethiopia* being mountanous, and the Torrents swell'd in the winter, the moun-

tains

tains ſo tranſmit them as to increaſe the Rivers, which falling into the *Nile*, make no little addition to its greatneſs, cauſing it to run with ſuch a ſtock of water as overflows the plain of *Egypt*: this is the River, the Scripture in *Geneſis*. 2. calleth *Gihon*, which encompaſſed the land of *Ethiopia*, ſo doth *Nile*, with its turnings and Meanders.

The Head riſes in the moſt pleaſant Receſs of the Territory, having two Springs, called *Eyes*, each about the bigneſs of a Coach-wheel, diſtant twenty paces: The *Pagan* Inhabitants adore as an Idol, the biggeſt, offering to it many Sacrifices of Cows which they kill there, flinging the head into the ſpring, eat the fleſh as holy, lay the bones together in a place deſigned for that purpoſe, which at preſent make a conſiderable Hill, and would make it much bigger if carnivorous Beaſts and Birds of

Prey did not by picking them, leſſen and ſcatter them.

Theſe two ſprings riſe in a little field covered over with green and thick wood; Travellers, eſpecially Horſemen, are eaſily convinc'd that this ground ſtands in the water, from the trembling and hollow ſound; this field is loſt in a Lake where 'tis under water. * This plain is on the top of a high mountain, overlooking many ſpacious Vallies, and from this hight inſenſibly deſcends; from the midle of this Deſcent is ſeen, near a Trench entangled with ſhrubs, the bigger of theſe ſprings whoſe bottom is not to be reached with a Lance of five and twenty palms, which by the way meets with (as is gueſs'd) the roots of the Neighbouring ſhrubs

* *Provincia ubi* Nylus *Oritur Vocatur* Agaos, *Vicina regno* Gojam *Terra vocatur* Sagela, *in apice montis in plano arboribus undiq; circundato.* Athan. *Kercheri* Oed. Ægypt. Tom. 1. Cap. 7. p. 57.

*Fons* Nyli *ſitus in ſummitate unius Vallis quæ aſſimulatur ingenti campo jugis montium undiq; circundato. ibid.*

ſhrubs, ſo hindering further paſſage; the other ſpring is to be fathom'd at ſixteen Palms.

From the biggeſt ſpring runs in a ſtreight line a green and pleaſant Wood, ſeeming to follow the courſe of the water, which though under ground, leaves the vein to be track'd by its re-appearing at the diſtance of little more than an hundred paces, at this appearance the quantity of water is ſo inconſiderable, as only to make a very little Rivulet, which grows preſently bigger, by the aſſiſtance of other ſprings bringing in their water. At little more than three dayes journey from the Head, the River is large, deep enough for Veſſels to ſail in, and ſo broad that I doubt whether a ſtrong arm can throw a ſtone over it.

A little above a hundred paces from this place, this River ſo conveys it ſelf betwixt rocks, as in the

year 1629. I passed it without wetting my foot; in my journey from the Kingdom of *Gojama* to the Province of *Dambeba*, when, the Passengers being many; and the Boats but few (which I will anon describe) I with my companions going along the banks of the River, and engaged among many little Rivulets, leaping from stone to stone, got dry to the other side; the same did immediately many others, naming it the passage of Father *Jeronimo*, I being the first who discovered or attempted it.

This is the ordinary passage over the *Nile* most frequented by Travellers, who come from the Court and province of *Dambeba* for the Kingdom of *Gojama*, the Territory called *Bed*, the passage over in Boats with head and Sterne, made of gross and thick * Matt, strongly joyned and put together yet not secure from falling in pieces, which often

* *Navigatio hic nulla nisi cymbis papyraceis quas ipsi Tancoas appellant.* Vossius *de Origine* Nili, cap. 16. p. 55. *Conficitur bibula Memphitis Cimba papyro* Lucan.

often happens and the Paſſengers left in the water; they are rowed with long round poles, being without the uſe or knowledg of any other Oars; are capable of receiving obout ten perſons with ſome baggage, many ſwim over; ſo do all the beaſts, and both man and beaſt go in danger of ſome mortal accident from the Sea-horſes and Crocodiles, both bred in the *Nile*, and infeſting the paſſages.

From this place the *Nile* grows crooked, making almoſt a ſemicircle: Two days journey from this paſſage it runs by a point of land into a Lake of freſh water called by the Natives *Dambeba*, abounding with wild-foul, ſome there is, but little fiſh, the reaſon conceived that the Sea-horſes fright, and the *Crocodiles* devour them. This Sea is in length twenty five leagues, fifteen over at the largeſt place, about the middle are divers *Iſlands* of diffe-

rent bigneſs, full of Wood, ſome inhabited, others deſart: The biggeſt called *Dec*, two leagues long, but narrow, hither are baniſhed condemned perſons ſent for ſecurity; whereas the Boats not being many, and pain of death to any who without leave go to the *Iſland*, all means of eſcape is deſperate, ſwimming is leſs inviting, the Lake being full of Sea-horſes and *Crocodiles*, which to meet is certain death.

The point of this Lake is with ſo much violence broken by the *Nile*, that the current is divided in the water and Mud till it forceth a paſſage at another place. The *Nile* is for about a quarter of a league detained in this Lake, leaving that, it makes a beautiful and a large Tour, ſo great as to contain in the circumference a Kingdom called *Gojama* about the bigneſs of *Portugal*, and a great part of another called *Damotes*. By this circuit the *Nile* returns

returns again within leſs then two days journey of its head; hence taking a ſouth eaſt courſe running throw many Kingdoms and Provinces, it falls into *Egypt*, by the way in diverſe places are made thoſe ſo amazing and ſtupendious Cataracts ſo famous for their noiſe, when the water falling with its whole Body ſinks and hollows the *Abyſſe* which receives it. Yet doth not the greatneſs of the noiſe deaffen the neighbouring Inhabitants, as ſome fabulouſly write, if ſo, the populouſneſs of the adjacent places would ſwarm with deaf multitudes, which hear the noiſe and find not that effect. One of theſe Cataracts is eminently remarkable, as will appear in the relation of what hath ſurpriz'd and allured many.

At the firſt or ſecond Cataract the *Nile* makes; the water from an high and craggy rock is præcipitated with all its maſs into a large

and deep *abyſs*, the noiſe heard three long leagues, and the rebound, (which ſpends it ſelf in minute atomes and ſubtile ſmoak) ſeen as farr. The water to admiration being ſhot with ſo much Violence as to fall at a diſtance, makes an arch, and under that, leaves a large Road where people paſs, in ſecurity not to be wet; There are convenient ſeats cut out in the Rock for Travallers to reſt themſelves, where they enjoy the moſt pleaſant ſight Imagination can fancy, made by the ſuns reflection on the water, ſo producing glorious and pleaſing Colours, reſembling thoſe of the Rainbow, which at this nearneſs of the water, moſt deliciouſly ſatisfie and feaſt the Eye.

The *Nile* was never under any Bridg, before we arrived in *Ethiopia*; The firſt made in the Kingdom of *Amara*, where betwixt two high Rocks was a ſtreight and dangerous

gerous paſſage: The *Nile* ran deep and violent between, all ran great hazzard, many loſt in the paſſage, the winter chiefly encreaſed the difficulty; The *Abyſſines* were incapable of removing this evil, ignorant what Bridges were, and without Workmen to make them: The Emperor, informed what a Bridge was, how conveniently made in ſo narrow a Paſſage, and we having brought from *India*, in the Patriarks company, two ſtone-cutters, deſigned for building Churches in *Ethiopia*; One was recommended to this work, who made this firſt Bridge, of a beautiful ſtructure and great convenience to Paſſengers: Thus was the *Nile* at firſt brought under a ſtrange Dominion.

This diſcourſe is not improperly ended, by a reflection why anciently *Alexander* the Great and *Julius Cæſar* uſing ſo great diligence to diſcover the head of *Nile*, miſcarried

ried in the Enterprize: The reaſon was, becauſe they ſent diſcoverers againſt the ſtream: Thus going by Land, the length of the journey, the many Kingdoms and Provinces to be travelled through, the ſwarms of Barbarous people to be encountred, ſo many unwholſome Climats to be paſs'd, made their advance impoſſible; going by water, the ſame difficulties increas'd to attend them: The violent Current of *Nile* ſtopt their paſſage, and coming to the firſt Cataract, they could not proceed, but were forced back with loſt Labour; and being without either knowledg of, or commerce with the *Abyſſine* Empire by the Red ſea, they neither ventured that way, nor conceived their deſign ſo feiſible. Thus were their endeavours fruſtrated; the knowledg of this Province would, by ſome of the *Ports* of the Red ſea, have brought them into the *Abyſſine* Em-

Empire; thence two months journey had made them drink in this ſo deſirable, ſo concealed, and ſo famous Spring. This ſecret (with divers others of many parts of the world, and their diſcovery) was received for the indefatigable induſtry of the *Portuguees*, who have ſeen with their Eyes, what many have deſired, but could not obtain.

*The true Cauſe of the River Nile's overflowing and drowning the Campagnia of* Egypt, *at the height of Summer in Europe.*

DIvers cauſes were by the Ancients aſſigned for the *Nile's* overflowing in the hotteſt Summer months in *Europe*; according to the Opinion of the writers, every one aſſerted what was in the reach of his reaſon, yet all wandred from the truth. The little knowledg had of the ſourſe and current of this ſo famous

famous River, of the places it paſſeth through, and chiefly of the inland of *Æthiopia*, where it riſeth, occaſioned ſuch variety of Opinions, without the diſcovery of the truth reſerved for the Navigation and Commerce of the *Portuguees*.

The great quantity of Snow, which falls in the rigour of Winter on the inland mountains of *Ethiopia*, and is melted by the intenſe heat of the Summer, is not, as ſome affirm, the cauſe of this Rivers overflowing. *Ethiopia* having not ſo ſharp colds as to beget Snow, unknown in this Country, nor conceivable from our relation. Two Places only have a thick white Froſt, and Hail in great quantities, which reſemble, but are not Snow; One is in the Kingdom of *Tigre*, upon the high mountains of *Seman*, the other in the Kingdom of *Damotis*, in the Territory called *Namora* of the cold Climate, which melted, do ſuperficially

cially water the mountains, therefore miſtaken for Snow, ſometimes fall with a Current into the low-lands, yet not ſo conſiderably, as to ſwell the Rivers, much leſs to cauſe the inundation of *Nile*.

Neither do the great Winds, which in thoſe months of the overflowing of *Nile*, blow in at the mouth of the River, where it runs into the Mediterranean, cauſe this Inundation, as others aſſert; who ſay, thoſe winds repel the water, which being detained, with the water which deſcends increaſeth to that Exceſs, to force the *Nile* out of its Channel, and ſtagnate in the Plains of *Egypt*, ſo enriching and fatning the ſoyle, by the ſlime brought from thoſe places through which it paſſeth.

Other reaſons, of the ſame credit, given by Authors, I omit, in haſte to declare the true one, only attainable by ſuch who have lived

ſome

ſome years in *Ethiopia*. The truth in ſhort, is, that the winter in *Ethiopia*, is the ſame and at the ſame time as in *India*, and other places under the *Torrid Zone*, beginning at the end of *May*, or the firſt days of *June*, and in all *Auguſt* (the ſeaſon of the faireſt weather in *Europe*) ſpends its greateſt fury; the overflowing of *Nile*, being at the height in theſe months, the ignorance of Summers and Winters begat the Opinions mentioned: Whereas, the greateſt part of *Ethiopia* being mountanous, and the *Nile* in its courſe through many Kingdoms and Provinces of the Inland, collecting the Rain-waters which fall from the Mountains, and receiving into it many great Rivers, thus becomes ſo conſiderable and maſterleſs: As the plain of * *Egypt* experimentally and to its great benefit finds. As much diſcountenanced by the Heavens, in being deprived of the

*—Nihil indiga mercis Aut jovis in ſolo tanta eſt fiducia Nilo.*

the common benefit of Rain, as munificently requited by the water of this famous River, which gave rise to the observation, that the *Egyptians* never lift up their Eyes to Heaven, never expect any favour from God Almighty, but wholly depend upon the *Nile*; thence receiving that benefit other places enjoy by Rain; those Verses of *Ovid*, may seem not applicable to the *Egyptians*.

*Os homini sublime dedit, cœlumq; videre*
*Jussit, & erectos ad sidera tollere vultus.*

The *Nile*, running into the Mediterranean, washeth the walls of *Grand Cairo*, distant from the mouth fifty miles. This River declareth by the way, the more or less abundance to be expected that year; The Harvest, proportionable to the greater or less inundation, is thus concluded. The Walls of this populous City have toward the River

River * a Tower open with an Arch giving paſſage to the *Nile*, which according to the waters it brings down, riſeth more or leſs. On the wals of this *Tower* are from the bottom upward, made marks, or degrees, and by antient cuſtom, as more or fewer of theſe are covered with water, the Magiſtrates make it to be proclaimed every night in the ſtreets, that the knowledg how many degrees the *Nile* hath that day overflowed may be general. This Proclamation begins at the end of *July* and continues all *Auguſt*, when the riſe or fall of the River is Particularly obſerved by the degrees. The abundance of the year is

* *The Author, a faithfull Eye witneſs of all he relates, and ſo of undoubted Credit, took this only thing upon report that the* Nile *waſheth the walls of* Gran Cairo; *and that on the inſide of this Tower in the walls, ſhould be kept the Regiſter of the inundation of the* Nile, *which is on a marble Pillar, placed in the middle of the River, near a long* Iſland *called* Rhodes *oppoſite to* Gran-Cairo; *upon this* Iſland *and over the Pillar is built a* Moſque, *with ſuch an Arch towards the River, to give the water paſſage. This place and Pillar is ſo ſuperſtitiouſly ſecured from the ſight of Chriſtians, that I found the attempt vain and dangerous; only ſaw in* January *the bottom of the Pillar in the water: The other Circumſtance of the number of Degrees, and the Proclamation, are truly related.*

is thus gueſſed at, when the water covers not ſixteen degrees the want of water ſuggeſts fear of a Famine; riſing towards twenty five, the higher it aſcends, the fairer are the hopes of a fruitful ſeaſon; paſſing that number, they are aſſaulted with new fears of dearth, the quantity of water not allowing them to ſow, or houſe their Harveſt. Theſe months paſs not away, without ſome trouble and anxiety, the weather being every where ſubject to irregularity; ſo rain is ſometimes too much ſometimes too little, by which the Crop is altered.

Another Curioſity makes the *Nile* famous, whoſe current ſtores *Grand Cairo* with Senna, ſo known and ſo experienced in Medicine in the ſhops of *Europe*: It is a little ſhrub peculiar only to the woods of *Ethiopia*: The place where I lived in that Kingdom hath great

quantity. The Wild *Negro*'s fetch it from the Inland, and bring it in great Boats to *Grand Cairo*. The French Conſul there hath the Monopoly of it, for which he preſents every new *Baſhaw* with thirty thouſand Dollars, and bargains at a certain ſet price and a day prefixt, to buy all that comes; which he performs. Having houſed it in his Magazines, he devides it into three parts, two are burnt, one reſerved to be tranſported for *Europe* which payes for the two parts conſumed: There is leſs Expence for fraight, the Shops alwaies want the Medicine which goes off at the price demanded. Thus is the account ballanced, a Frenchman *Zacharias Verbiel*, a ſervant many years in the Conſul's houſe, gave me this Information. His deſire to travel, brought him by Land into *Ethiopia*, where he lived a year in my houſe, and when

when we were baniſhed, went into the Emperours army, being grown rich and turn'd Inhabitant, not permitted to return, he died there, ten years after his arrival.

*Of the famous* Unicorn, *where he is bred, and how ſhap'd.*

THE *Unicorn* is the moſt celebrated among Beaſts, as among Birds are the *Phœnix*, the *Pellican*, and the Bird of *Paradiſe*: with which the World is better acquainted by the fancies of Preachers and Poets, than with their native ſoyle. Little knowledg is of any of them; for ſome of them, nothing but the received report of their being in nature; it deſerves reflection, that the induſtry and indefatigable labour of men in the diſcovery of things

concealed, can yet give no account where the *Phœnix* and Bird of Paradiſe are bred: ſome would have *Arabia* the Country of the *Phœnix*, yet are the *Arabians* without any knowledg of it, and leave the diſcovery to the work of time. The Bird of Paradiſe is found dead with her Bill fixt in the ground, in an *Iſland* joyning to the *Malucco's* not far from *Macaca*; whence it comes thither, unknown, though great diligence hath been imployed in the ſearch, but without ſucceſs: One of them dead, came to my hands. I have ſeen many, the Tayl is worn by Children for a Penaſhe, the feathers fine and ſubtile as a very thin cloud; the body not fleſhy, reſembling that of a Thruſh; the many and long feathers (of a pale invivid colour, nearer White than Aſh colour) which cover it, make it of great beauty. Report ſays of

theſe

theſe Birds, that they alwaies fly, from their birth to their death, not diſcovered to have any feet; they live by flyes they catch in the Air, where, their diet being ſlender, they take ſome little repoſe; they fly very high, and come falling down with their wings diſplayed. As to their Generation, Nature is ſaid to have made a hole in the back of the Male, where the female laies her Egs, hatcheth her young, and feeds them till able to fly: great trouble and affection of the Parent! This is on the account of the Authors credit which gives the relation; I ſet down what I have heard. This is certainly the Bird ſo lively drawn in our Maps.

The *Pellican* hath better credit (called by *Quevedo* the ſelf-diciplining Bird) and hath been diſcovered in the land of *Angola*, where ſome were taken; I have

ſeen two. Some will have a Scar in the Breſt, from a wound of her own making there, to feed (as is reported) her young with her own bloud, an action which ordinarily ſuggeſts devout fancies.

So much of Birds. Among Beaſts, we come to the famous *Unicorn*, of the more credit, becauſe mentioned in holy Scripture, compared to many things, * even to God made man. None of the Authors, who ſpeak of the *Unicorn* diſcourſe of his Birth or Country, ſatisfied with the deſerved Elogiums by which he is celebrated. That ſecret reſerved for thoſe who travell'd and ſurvey'd many Countries.

* *Edit. vulg* Pſal. 28. ver. 6.

That the *Unicorn* is not to be confounded with the *Abada* (commonly contended for) is certain, from the difference of the names of *Rhinoceros* and *Unicorn* not reaſonably to be given to both without

out diſtinction, and from the variety of their Bodies and parts; as appears in the *Abada* we know, and in the *Unicorn* we ſee painted. This has one great ſtraight horn, of admirable vertue, the *Abada* or *Rhinoceros* hath two, a little crooked, not ſo Sovereign, though uſed againſt poyſon. The Country of the *Unicorn* (an *African* creature, only known there) is the Province of *Agaos* in the Kingdom of *Damotes*; that it may wander into places more remote is not improbable: This Animal is as large as a handſome horſe, of a dark brown colour, with the mane and tayl black, both ſhort and thin (though in other places of the ſame Province they have been obſerv'd with them longer & thicker) with a fair beautiful horn in the forehead, five palms long, as is painted, the colour inclining to white: they live in cloſe

woods and Thickets, ſometimes venture into the Champian, not often ſeen, being timerous, are not many, and thoſe concealed in the Woods; The moſt barbarous and ſavage people the world hath, enjoy them and probably feed upon them as upon other Beaſts.

A Father, my Companion, who ſpent ſome time in this Province, upon notice that this ſo famous Animal was there, uſed all poſſible diligence to procure one; the Natives brought him a very young Colt, ſo tender as in few dayes it dyed. A *Portugueſe* Captain, a perſon of years and credit reſpected by all his acquaintance, and of great eſteem with ſome Princes of that Empire, under whom he had ſerved, gave me this relation of the great ones: He told me, that returning once from the Army (whither he uſually went

went every Summer with the Emperour *Malac Segued*) with twenty other *Portugueſe* ſouldiers in company, they one morning reſted in a little valley encompaſſed with thick woods, deſigning to breakfaſt, while their horſes grazed on the good graſs which plentifully grew there; ſcarce were they ſate down, when from the thickeſt part of the wood, lightly ſprang a perfect horſe of the ſame colour, hair and ſhape before deſcribed; his carreir was ſo brisk and wanton, that he took no notice of thoſe new inmates, till ingaged amongſt them; then as frighted at what he had ſeen, ſuddenly ſtarted back again, yet left the ſpectators ſufficient time to ſee and obſerve at their pleaſure. The particular ſurvey of his parts ſeiſed them with delight and Admiration, one of his ſingularities was, a beautiful ſtreight horn on his fore-

forehead, like that above mentioned; he appear'd to run about with Eyes full of fear; our horſes ſeem'd to allow him for one of the ſame brood, curvetted and made towards him; the Souldiers obſerving him in leſs than Musket ſhot, not able to ſhoot, their muſkets being unfixt, endeavoured to encompaſs him, out of an aſſurance, that that was the famous *Unicorn* ſo often ſpoken of; but he prevented them, for perceiving them, with the ſame violent carreer he recovered the wood, leaving the *Portugueſe* ſatisfied in the truth of ſuch an Animal, diſcontented at the loſs of their Prize. My knowledg of this Captain, makes the truth with me undoubted.

In another Place of the ſame Province, (the moſt remote craggy and mountainous part called *Nanina*) the ſame Beaſt hath been often

often ſeen, grazing amongſt others of different kinds. This place is in the furtheſt receſs of the Province, therefore the ordinary place of baniſhment for thoſe the Emperour intends to keep ſecurely; it ends in high mountains which overlook great and vaſt Plains, and Forreſts inhabited by ſeveral ſorts of wild beaſts: To this place of baniſhment a Tyrrannical Emperour, named *Adamas Segued* ſent without any cauſe divers *Portugueſes*, who from the top of theſe mountains, ſaw the *Unicorns* graze in the Plains below, the diſtance not greater than allowed them ſo diſtinct an Obſervation, as they knew him like a beautiful Gennet with a fair horn in his forehead. Theſe Teſtimonies particularly that of the good old man *John Gabriel*, with what the Father, my Companion, affirmed of his

own

own knowledg, confirms me, that this ſo celebrated *Unicorne*, is in this Province, there foaled, and bred.

*The Reaſon why the* Abyſſine *Emperour is called* Preſter John *of the* Indies.

THat there was anciently in the Eaſt-Indies a puiſſant Chriſtian Prince, Lord of many Kingdoms and large Territories, is out of queſtion: being grounded on the authentick authority of good Hiſtorians and Authors; as undoubted is it, that at preſent there is no ſuch Prince; his memory periſhed many ages ſince, leaving the extent of his Empire undecided. Both theſe Aſſertions are proved by the famous Hiſtorian *John de Barros* in his Decads. And the advance made by the *Portugueſe* into the *Indies*, aſſures us, that at preſent no ſuch Prince

Prince is known in thoſe many Kingdoms and Provinces of the Eaſt, by them diſcovered.

This being out of controverſy, yet the Emperour of *Ethiopia*, in the opinion of many, paſſeth for that famous *Presbyter John* of the *Indies*; by this name commonly though falſly called, by thoſe who pretend much, but have little knowledg of him.

There have not been wanting ſome late Authors, who upon ſmall grounds, and leſs truth, would maintain this opinion and report, proving by divers Etimologies and interpretations of the word, that the *Abyſſine* Emperour was properly *Preſter John*: But this affirmation being without any appearance of truth: excuſeth me from ſhewing how little it hath; I only ſay, that thoſe who have ſpent ſome time in *Ethiopia* know all reported on this ſubject

to

to be a meer fable; never any Prince of this Empire had that title neither is the word known in the whole extent of those Dominions.

That some Probability spread this report through the world. That this Emperour was the famous *Presbyter John* of the *Indies*; is undeniable: First, his Kingdom being in the Eastern parts, thence, without Examination, if his Empire were properly in the *Indies* (only lying betwixt the River *Indus* and *Ganges*) the opinion first setled on this basis. Secondly, The ancient *Presbyter John* professing himself a Christian, having for the Embleme of his Faith a Cross in a hand, and when he went forth or a Journey, a Cross carried before him, being beside a Priest, (all which or the greatest part suits with the *Abyssine* Emperour, for that he was by antient custom a Priest, is reported of him

him by tradition and their own Annals; for the Croſs in particular, he often carrieth it in his hand and all there have it in peculiar reverence and devotion) gave apparently this Errour a ſecond riſe. Thirdly, Ignorant, in what part of *India* his Empire was, having often heard of the Chriſtianity of this King and his Subjects, and without any records of the antient *Presbyter John*, uninquiſitive men concluded him the *Abyſſine* Emperour: Thus miſtakes are commonly guilded over with the appearance of truth. We who lived in *Ethiopia*, reflecting on this, and often diſcourſing by way of Inquiry, what might moſt probably beget this opinion, derived it from what I ſhall here offer; If a thing ſo obſolete admits any conviction, or what is maintained by common opinion is to be refuted.

*Ethiopia* hath an ancient and u-

ſual

uſual Cuſtom for ſlaves to petition their Maſters, and Subjects their Soveraign, either in their Ear with an humble and ſubmiſſive voyce, or at a diſtance from ſome eminent place, to tell their grievances, and demand juſtice againſt their Oppreſſors, ſo placing themſelves, as to be moſt conveniently heard, every one cries as loud as his voyce can reach, in the language of his own Province or Nation. The *Portugueſe* (frequent here) cry *Senhor, Senhor, Senhor*; not deſiſting till their buſineſs be diſpatcht. The Moor crys *Acid, Acid, Acid*, which ſignifies the ſame. The Boor of the Kingdom of *Tigere* ſayes *Adaric, Adaric, Adaric.* The Courtier, and thoſe more civilized *Abeto, Abeto, Abeto*, intimating the ſame. Others bark like Dogs, howle like Wolves, and by imirating the different cryes of other Beaſts, are ſo underſtood

derſtood and known of what place and province they are.

Thoſe of an higher Province, in the heart of this great Empire, (where many ages theſe Princes kept their Court) when according to this antient and uſual Cuſtom, they preſent their Petitions, cry *Jan Coy* (*i.e.*) my King: (*Jan* ſignifieth King, and *Coy* my) which ſuppoſed, for the clearer proof of what I endeavour to evince, you are to be reminded: That the *Abyſſines* affirm their Emperours were Prieſts, in teſtimony of that, relate ſome Miracles wrought by them. That the *Abyſſines* are naturally Wanderers, particularly undertake pilgrimages to the Holy Land, which being not far remote, doth more eaſily engage them in the journey. This they practiſe at preſent, though formerly they did it more frequently.

It is alſo notorious, that the *French*, moſt of any nation of *Europe*, uſ'd the *Levantine* trade; their concourſe was ſo great, that thoſe Infidels ſcarce knew any other Europeans, and called all white men (as they ſtill do) *Franks*, by a ſmall corruption from the word *François*. The *French* neceſſarily met many *Abyſſines*, particularly in *Paleſtine*, with whom their diſcourſe was probably about their Nation and Country: The *Abyſſines* ſpeaking of their King, undoubtedly gave him the moſt ancient, moſt uſual and moſt reſpectful title of *Jan*; neither is it leſs probable, that for the greater reverence of the Royal perſon, they told them their King was a Prieſt; thence was he concluded *Jan* by title, and by Office a Prieſt: All know that among us, *Sacerdote* and *Presbytero* are the ſame, which the Latines call *Prebyter* and the

*French*

*French Preſter*; this word joyned to *Jan* begets *Preſter Jan*, which with ſmall addition is corrupted into *Preſter John*, intending the ſame. The *French* returning home were likely to relate what they believed and heard in forraign parts, ſo ſpred the report, that the King of the *Abyſſines* was King and Prieſt, *Preſter, Jan*; there not being then any knowledg of the true *Preſter John* of the *Indies*. This report ſet abroad, paſt current, that this famous Prince was without doubt the Emperour of the *Abyſſines*, thence at preſent vulgarly called *Preſter John* of the *Indies*.

I may without arrogance think the Conjectures and Probabilities on which this diſcourſe is grounded, above contempt; both from my own obſervations and Experience, and from the approbation of able Judgments; particular-

ly of great Travellers, and those conversant in *Ethiopia*, who found them agree with their information; if any are dissatisfied with this Tract, let them not condemn the good-will that offers it, and take my word to acquiesce in any better proposed.

## *A short Tract of the* Red Sea, *and of the Cause of this name by which 'tis commonly known.*

THE Red Sea bounds the Territories of the *Abyssine* Empire which Eastwad drinks those Waters; having therefore discoursed what names the *Abyssine* Emperour *Prester John*, we may conveniently inquire after the true cause that calls that boundary of this Empire the Red Sea.

The name of Red Sea commonly

monly given to the *Arabian* Gulf, is very ancient, the miſtake lyes only in the Reaſon, I ſhall relate what I think moſt ſutable to my own ſurvey and experience.

The Ancients named the moſt Eaſterly point of all *Africa*, *Aromatum Promontorium*, the Cape of ſpices; becauſe all thoſe Ships, which brought them from the Coaſt of *India*, and traded with the Ports of that Sea, firſt made that Headland, called at preſent by all Mariners *Guarda fuy*, the Inland is the Kingdom of *Adel*, the Inhabitants all Moors and ſtout Souldiers; The defect of Rain, is here the ſame as in *Egypt* ſupplyed by the many and great Rivers, running from the mountains of *Ethiopia*, which on that ſide bound this Kingdom. This Promontory is anſwered by another in *Arabia* the happy, directly oppoſite, called *Cape Fartach* from a City and people of the

ſame name inhabiting the main Land, Warlike Moors, and ſo reputed; the diſtance between theſe two Capes is fifty leagues.

The largneſs of the Ocean begins to be reſtrained from theſe two Promontories to the entrance of the Red Sea, in length an hundred and fifty leagues: the two ſhoars all the way coming cloſer till they meet at four leagues diſtance in the narroweſt part of the ſtreight, where this Sea looſeth the name of the *Arabian Gulf*, and within is called the Red Sea; which extends three hundred and eighty leagues to *Sues* near the bottom of that ſtreight, in the largeſt place, betwixt *Maſſuba* and the *Iſland* of *Camaran*, the bredth is forty leagues, near *Sues* only three, which is yet narrower at the bottom.

Authors divide this Sea into three parts; the Middle is clear and

and navigable, not without ſome ſmall *Iſlands* and Rocks which appearing above water are of little danger; the other two parts near the two ſhoars of *Arabia* and *Ethiopia* are of very bad paſſage, full of Shoals, Rocks and white Coral, which, in the night eſpecially, endanger Paſſengers.

The Mouth is double, made by an *Iſland* called *Nahum* or *Babelmandel*, two leagues in length, leſs than a quarter in breadth, all an high wild barren Rock, parched with the Wind and Sun, without any Graſs, poſſeſt by an abundance of Sea-fowl.

The entrance on the ſide of *Arabia* being clear and deep is the ordinary paſſage for Ships of burthen; the other part of the mouth toward *Ethiopia*, though three leagues over, is ſo full of Shoals, as none ventures through, but in little veſſels, called by the Natives

*Geluas*. Near the *Iſland* is a narrow Channel of a good depth, which I twice paſſed, but too dangerous for great Ships, joyning on the *Iſland*.

Within this ſtraight begins the Red Sea, the Eaſterly Shoar called *Arabia Petrea*. Twelve leagues higher than the mouth is the City *Mocha*, rich and of great trade: Forty further is the *Iſland* of *Camaran*; then follow *Rido*, *Loia*, *Zebita* and *Goro*; this latter, within ſight, and within half a dayes journey of Mount *Sinai*. Hither lyes *Gida* the Port of famous *Mecha* or *Medina*, where is the tomb of *Mahomet*. At the bottom of this ſtraight is *Sues*, anciently a City of *Heroes*; at preſent a poor Fiſhing Village, wanting the trade of Spices from *India* which arrive there as to the Mart of the Eaſt and Levant, and the general Fair of the *Indies*. This City is from

*Grand*

*Grand Cairo* twenty five leagues; ſixteen from the neareſt part of the *Nile*, and forty one from the Mediterranean.

Croſſing from hence to the other ſhoar of *Ethiopia*, the firſt City is *Alcocere*, formerly rich and populous, now a poor Village. Little further, is *Corondelo*, where the Children of *Iſrael* at their coming out of *Egypt*, paſt over to the other ſhoar of *Arabia*, the Sea opening for three leagues, (the diſtance betwixt both the Shoars) into a fair large way, as ſeems to be intimated in the book of * *Wiſdom*; or dividing it ſelf into twelve parts, as may be gathered from the † *Pſalmiſt*. Not far diſtant, is a place called *Rifa* whence are exported and imported Commodities from and for *Egypt*. This place is ſituated in the hollow of high mountains, which run along in a Bridge, diſcoverable

* Chap. 19. verſ. 7.

† Pſalm. 135. verſ. 13.

rable from moſt part of the Red Sea; * when, from theſe Mountains toward the Sea it is winter, on the other ſide of them 'tis Summer; ſo *vice verſa*. Hence to *Suaguem* is deſart, but the Road for *Grand Cairo*. The *Iſland* of *Suaguem*, (where the *Turks* detain'd me ſometimes Priſoner) is round and little, full of Inhabitants, the reſidence and Court of a *Baſhaw*, having in it the Cuſtomhouſe, where all Merchants Ships unlade. Half the profit, by agreement, accrews to a King of the Inland, called *Balen*. An hundred leagues further is the *Iſland Maſſuba* in circuit twelve hundred fathoms, ſhaped like a mans foot. Between this and the main Land, Ships have a convenient Road. Here reſides the *Baſhaw*'s Lieutenant call'd *Caqua*, judge of the Cuſtom-

* *The ſame affirmed by* Grotius, *in his Book* de Origine Nili; *of this Shoar of the Red Sea, and of other Mountains in* Aſia *and* Africa Cap. 12.

Cuſtom houſe. Two leagues further is a Fortreſs called *Arquico*, (where I was ſometime priſoner) ill fortified with ſtone and Clay; worſe provided with Amunition, only defends the water which every day goes in boats (called *Gelluas*) for *Maſſuba*, deſtitute of any other liquor. Below this *Iſland* is that of *Daleca*, where Pearl is fiſh'd; in length ſixteen leagues, ſtraight and populous. Few leagues lower is the Port of *Bailur* in the Kingdom of *Dancali*, where I landed going into *Ethiopia*. Twelve leagues further, we return again to the ſtraight of *Babelmandel*.

This general knowledg preſuppoſed, we come to ſpeak of the Original of the name, for which divers reaſons are given. By my Obſervations, in ſix weeks I was at one time upon that Sea, and twenty days at another, when my Inqui-

Inquiries were very ſevere and ſcrupulous, I found not any opinion warrantably grounded. So general a name is vainly contended for, and not to be allowed, by certain red ſpots which appear, and to ſome, ſeem to proceed, from certain parts of a Whale; thoſe ſpots not alwaies appearing, and the Whales being very few in thoſe ſhallows; in the Ocean, out of the ſtraight there are many. Neither did I in all my voyage upon that Sea obſerve any ſuch diſcolouring.

A ſecond Reaſon for this Name is fetch'd from ſome Hills of red earth, whoſe duſt carried by the fury of the winds and falling into the waters, changeth it to this colour: This opinion ſeems fabulous, for by curious ſearch, no ſuch Hills are diſcoverable; neither could the duſt be ſo conſiderable, to make the ſpots ſo great, as would

would give the general name to the whole Sea. Others contend that the red Coral which grows in the bottom of this Sea, by reflection on the water begets the ſame apparent colour; and gives the name: This opinion is equally falſe: The Coral at the bottom of the Sea being not red enough to create any ſuch apparent colour or name; the red is faint, nearer white than any other colour, enlivened by an Artificial compoſition. Upon the Shoar of this Sea I have gathered ſome, not in branches but in little pieces, called ſhop-ware, (being ground and there expoſed) the Sun gave it out of the water a very vivid colour; this confirmed me, that the name proceeded from the Coral.

I ſhall now declare my opinion, if any voice be permitted me upon this Subject. What I ſhall affirm, I ſaw with my Eyes, and diſcours'd

discours'd the matter with my Companions capable of giving their Judgement. Being prisoner to the *Turks*, and saying in those Seas, one of my Companions and of the Company of Jesus happened to be Patriarch of *Ethiopia*, excellently skill'd in Divine and Prophane Learning: We concluded the water of that Sea not different from that of the Ocean. In some places we observed, a long tract of water bluish, caused by the great depth: In others, found divers white spots proceeding from the white sand, and the shallowness: Other places were discoloured green, by the mudd which covered the bottom. In other parts of the water, where it was as clear as in any other Sea, were some reddish spots; We found these spots (which were many) to be caused by a weed resembling that we call *Cargaco*, rooted

rooted in the bottom; ſome that was looſe and ſwum almoſt on the ſurface of the water we took up, and caſting Anchor thereabouts made an Indian dive to the bottom for more. Upon ſtrict examination, it prov'd to be that the *Ethiopians* call *Sufo*, which in great quantity, grows in *India* and divers parts of *Aſia*. The ſame name of *Sufo*, is given to the ſeed; to a meat made of it, like Almond-milk, well taſted, (and often eaten by me) and to the Flower, which reſembles *Saffron* and may be miſtaken for it. Of this is made a Red-colour call'd *Sufo*, uſed for dying cloath in *Ethiopia* and *India* (ſome of which Cloath furniſh'd my poor Church in *Ethiopia* with a ſute of Hangings) The weed, ſeed, meat, flower, and colour agree in the ſame name of *Sufo*, which conſidered, put us in mind, that the Scripture, in St. *Jerome*'s

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Translation calls the Red Sea, in stead of *Mare rubrum*, *Baher Suf*, making *Suf* and Red the same in *Hebrew*; This Sea therefore, being so near rather between *Ethiopia* and *Palestine*, and in both places *Suf* signifiing Red, our Observation named the Sea, not from any such colour appearing in the water but from the growth of that weed, which in the *Hebrew* and *Ethiopian* language signifies *Rubrum*. And by experiment the flower boyled, and mixt with juice of limes, makes so beautiful a Red that 'tis nearer an incarnate than a Red, and if durable would be deservedly of great esteem.

Considering the weakness of the other reasons; from our Discourse had on that Sea, we concluded the name derived from no other cause, than from the growth of the weed *Sufo*; insufficient of it self to produce that colour, but whose

whoſe flower makes it, and the Natives give the name of the weed to the Colour.

*A Diſcourſe of* Palm-trees, *of their Variety, their Fruit, (and the uſefulneſs of it,) Of their proper Soil*

OF all the Trees, created by God Almighty for the ornament of the Earth and ſervice of Man, the *Palm-tree* is the moſt uſeful and profitable to humane ſociety: Though for this end the Author of Nature created all Plants, all which, with all their virtue are at mans devotion, yet none ſerves ſo munificently, and for ſo many uſes as the *Palm-tree*. For from her deepeſt roots, which take firſt poſſeſſion of the Earth and vegetation, to the higheſt leaf of her adorned head, with the va-

riety, propriety, excellency of her fruit: in fine, with all her virtue, is man ſubſtantially ſerved, and paid his due tribute; What I ſhall ſay in this Tract will diſengage this truth.

The *Palm-tree* is advanced by one peculiar Excellency, by which without any ſecond, ſhe hath the advantage of all other Trees, well ſatisfied in paying man once a year their Tribute, reſt from their labour: The *Palm-tree* takes no repoſe, but every month in the year preſents new fruit. A beautiful cluſter of thirty, forty, ſometimes more Cocoes, or nuts monthly appearing; and though not above ſeven, twelve at the moſt, come to be ripe and attain the laſt perfection, (there not being ſtrength and nouriſhment for ſo many) yet is it queſtionleſs, that the *Palm-tree* by her fruitfulneſs was by God peculiarly created for

for the advantage of mankind; If Vigour to perform her natural propenſity be wanting, yet is her generous inclination apparent.

We may truly ſay of the *Palm-tree*, that not being, (which is not contended for) that ſo ſingular and excellent tree, peculiar to the happineſs of Heaven, which the * Scripture calls the Tree of life, which beareth twelve manner of fruits, and yieldeth her fruit every month, yet that it is a ſimilitude or Emblem of that fœcundity. That by the frequency and goodneſs of her fruit, and by the great benefit man enjoys by it, it is a certain Tree of life on Earth, as the other is truly in Heaven, and the moſt beneficial the Earth produceth, ſhall appear in this Diſcourſe.

* Revel. 22. verſ. 2.

The moſt favourable Climate or Soyl, and which with greateſt propriety and in moſt abundance

produceth this famous Tree, (which ſtrangers, divine and human writings, and the Natives, in the property of their language call'd the *Palm tree*) is *Aſia*, particularly that part of it, called *India*, containing the Kingdoms and Provinces, which lye betwixt, and are bounded by the two famous Rivers *Indus* and *Ganges*, both ſo well known in Hiſtory. How religious fables have made *Ganges*, and how vain a ſanctity, blind Idolatry attributed to thoſe waters, (in which to waſh is ſufficient to be cleanſed from fault and puniſhment, and be ſecured of Salvation) much might be ſaid, by what I have obſerved and heard of this ſuperſtition; but that is not the task of this diſcourſe, intended only of *Palm-trees*.

The land neareſt the Sea ſide produceth the faireſt; the Air from the Sea, being very favourable

rable and benign to them. Though ſtrangers give the ſame name of *Palm tree* to divers ſorts of this tree, all cannot challenge it, neither enjoy the Excellencies proper to the *Palm tree* called *Coco*, The Natives diſtinguiſh them by particular names, and reckon up eight ſorts, all different in their Trunks, leaves, fruit, profit and appearance, yet enjoy the general name of *Palm-trees*, having I know not what likeneſs, by which they lay claim to it, beſides the proper name of each ſpecies.

The chiefeſt aud moſt famous, and which beſt retains the property of the *Palm-tree*, is that which bears *Coco's*; of theſe ſome are wild, ſome cultivated, ſome, but few, called *Barcas*, which amongſt them ſignifie excellent; and when they knaviſhly put off any thing for excellent, they ſay 'tis *Barca*.

The Nut *Barca* is ſavoury, wholeſome, not to be ſurfeited on, though eaten in never ſo great a quantity; But as all Trees are not *Barca's*, ſo not all the Nuts, and the ſame Tree bears *Barca's* and others: The Natives diſtinguiſh and very much value them. The Nut *Barca*, when crude and unripe is called *Lanha Taugi* (*i.e*) excellent and ſweet; is refreſhing, wholeſome, of great uſe in Fevers. If the Roots of this Tree touch the Sea or any brackiſh water, the bearing is very much improved.

Of the other ſeven ſorts, ſome are eſteemed wild, from their fruit, ſoyle, and the little manuring they require. The Tree called *Cajuri*, is the peculiar one which bears *Dates*, though in *India* this tree yields none, but affords a certain liquor which they diſtil, and of it make wine. Another ſort named

named *Trefulim*, from her fruit of the ſame name *Arequeira* of whoſe leaves are made great Umbrella's, large enough to ſhelter one or two men from the rigour of the Sun or rain, without which none could travel : There are leſs, for the ſame uſe, like our umbrella's, which alſo keep off the rain. This tree yields no fruit.

Another tree there is (the name not much in uſe) by the leafe, trunk, and make, of the race of *Palm-trees* ; the fruit called *de Rapoſa* (*i.e.*) the *Foxes* fruit; eaten, of no good taſte, ſuch a Crab as never ripens, and if brought to maturity, would prove a wild *Date*, being ſo in the form, colour, bunch or cluſter. The tree called *Berlim*, bears no fruit, only uſed for adorning Churches; the boughs of ſo fit a ſize and proportion for this uſe, as if ſolely created by God

almighty for his ſervice, not of leſs eſteem and value, becauſe ſerviceable to divine worſhip, this dedication ſupplies the defect of fruit for the ſervice of man, and may reaſonably rank the tree above the fruitful.

The laſt the Earth produceth, callod *Macomeira*, is without doubt a ſpecies of the *Palm tree*; her fruit in cluſters of thirty or more, every one as big as an ordinary Apple; when ripe of a Date-colour, and very grateful, the rind as hard as Tow, oftner ſuck'd than eaten; if ſwallowed, of very hard diſgeſtion; in ſent, exceeding the * *Camoeſa*: the ſtone called *Coquinbo*, very hard, though green, is ſoveraign againſt many diſeaſes.

* *Eſteemed the beſt Apple in* Portugal.

Theſe are the *Palm trees* the Earth produceth, which challeng a right in that name. The Sea affords one, which though at the bottom

bottom of the deep and ſo undiſcovered, the fruit called *Coco*, and ſurnamed *Maldiva*, (becauſe the Sea about thoſe *Iſlands* affords that Plant in greateſt abundance) gives us the Information. The *Maldives* are a Ridge of great and ſmall *Iſlands*, reaching near two hundred leagues, are counted from North to South, diſtant from the ſhoar, thirty or forty leagues, the Natives affirm them to be Eleven thouſand. (He was at leiſure, and of no ſmall curioſity who counted them.) But not to enquire ſo ſtrictly and minutely into their number, the Ocean about theſe *Iſlands* moſt abound with theſe Nuts, which are rare; the Sea caſts them upon the ſhoar, or they ſwim upon the water, yet have I ſeen them from the coaſt of *Melinde* to the Cape of *Guardafuy*, for above two hundred leagues: they are little leſs then a

man's

man's head, grow two together, joined one to the other, not all along but near two thirds; the colour of the Rind, (which is hard though thin) black; the Europeans make of it Bodies of Birds, *e. g.* of a Peacock, adding to it feet, neck, head, and wings, and that perfection of parts the Bird designed requires. The Pulpe or kernel of this fruit is very firm, as in those that grow at Land; of very great esteem with the Natives; I have seen it sold for its weight in silver, being esteemed a singular Remedy against all diseases, particularly against poyson, pounded in a Mortar (made for that purpose) with a little water, till it grows white, and so drank. In *India* they make frequent use of this remedy, having it in abundance. So much of the *Palm-tree*, and the Nut *Maldiva*; I am now to discourse of the inestimable profit

profit of the other ſorts.

*Palm-trees*, of what ſpecies ſoever, have neither a thick Trunk, nor boughs like other trees. As they grow in height, their boughs come out at the top and open to make room for others; as the old ones fall they leave an impreſſion in the Tree where they were; If any have two trunks, the thing is very peculiar, and ſhewn as notorious: I have ſeen one or two ſuch, in all the time and places I was in *India*: One of them near the Coaſt of *Melinde*, whence I imbarked for the *Iſland Pate*, to ſee a thing ſo remarkable. The tree called *Macomeira*, (from the fruit named *Macoma*) is the only one, that grown to the height of a man, divides her ſelf into two trunks, each of which at the ſame diſtance is divided into other two, ſo grows on, each Trunk producing two, till ſhe arrives to

that

that hight, the Natives allow proportionable to the ſpecies. The tree called *Trafulim* grows the talleſt, and for height, were the thickneſs proportionable, (celſity is more conſiderable in this, than any other of the ſorts) and the nature of the wood ſolid, and ſtrong, might make a Maſt for a great Veſſel, but it wants ſufficient ſubſtance, neither are thoſe trees which yield *Coco's* proper for that uſe; In little Veſſels they ſerve, as will be immediatly related.

That the moſt favourable ſituation for the growth and fertility of theſe trees is the ground neareſt the Sea, has been ſaid before: and if the roots reach the mudd of ſalt-water, they thrive beſt with that watering. Experience hath found, that thoſe *Palm-trees*, which grow neareſt houſes inhabited, are the moſt fruitful; therefore the Natives, if poſſible, contrive

trive to dwell in the *Palm-Orchards*, having there their goods and Eſtates,(as will preſently be ſaid) their pleaſure and recreation. Theſe are the real Eſtates in *India*, as Vineyards and Oliveyards in *Europe*: amongſt theſe is arable Land, which they ſow, and have a Crop of Rice, Wheat and other grain; I have ſeen fair and beautiful *Palm-trees* in the Inland, remote from the Sea, always in Plains, never upon Hills, where they come to no maturity, either becauſe in low grounds they ſhelter one the other, or that on the hills the wind ſhakes them too violently, to the no little detriment of their fruit, being tall and tender with all their boughs and fruit on the top, they are obnoxious to the wind, the whole weight being at the head, the body high, tender and fragile: they may be fitly compar'd to the Maſt of a

ſhip

ſhip with round top and top-maſt without the help of ſhrouds to ſupport it.

Theſe trees are planted, by ſowing the *Coco*'s or Nuts in a Bed, and covering them with Earth: a little time will put forth a ſhoot the ordinary product of ſeed. Arrived at ſome growth they are tranſplanted into a place deſigned for that purpoſe: there ranked in fit diſtance, order and proportion, where they remain till they arrive to perfection. And being planted in a line, make a fair ſhew in the field, ſo pleaſant to the Natives, that no Garden in *Europe* is with more care manured, or of greater, if of equal ſatisfaction. This hath been experienced by preſenting them with our Rarities, who neglect them and ſigh after the *Palm-trees* of their own Country; though there is not a more melancholy and unpleaſant

ſight

ſight to the Europeans, than to be in a Palm Orchard, where nothing is to be ſeen but Trunks of Trees ſet in order, which appear withered without any foliage; all the greenneſs being above, the ſight there is little enjoyed; beheld at a diſtance, no Proſpect ſo grateful. Being young plants, their Mortal Enemies are the Cattle, which riffe their beauty, and with their teeth do them no little damage; that begets a neceſſity to encompaſs them with fences.

Theſe Plants are manured with ſmall expence, ordinarily they require not much watering; grown to ſome bigneſs, they lay Aſhes to their Roots, all ſorts of ſhell-fiſh, particularly, little fiſh, called by the Natives *Cuta*, putrified at the foot of the tree, are of admirable effect. But all trees cannot be ſo indulged; this is ſupplyed by Mud taken out of ſalt marſhes

ſhes, by which their fuitfulneſs is very much advanced. They bear fruit at five years if planted in ſoft Artificial Beds, ſo taking root ſooner and with greater eaſe; At ſeven, if the Earth be firm and hard, ſpreading their roots leiſurely and with more difficulty. I only know one ſpot of Ground in the *Iſland* of *Ceilaon* ſo fruitful and proper for theſe trees that in two years they come to their growth, get ſtrength, and are laden with fruit.

The fruit of this tree, (whatſoever the ſpecies is) comes forth thus; From the ſtem of the *Palme*, ſhoots out a twig, made like a mans Arm, not unlike a Mooriſh ſimiter, which the Natives call *Poyo*. This opens and puts forth a cluſter of thirty, fifty, eighty, ſometimes an hundred *Coquinhos* or Nuts, about the bigneſs of an Haſle-nut; ſhould all come

come to perfection the quantity were ſtupendious, but the Parent wanting ſap and nouriſhment for ſo many young ones, the greateſt part falls off and comes to nothing; few remain of the firſt appearing multitude, twelve or fourteen in every cluſter may come to maturity, according to the goodneſs of the ground, or the ſoyling imployed. Nature ſupplies the loſt ones, by putting forth immediately another cluſter before the firſt is ripe or cleared of the flower; the ſame happens to the latter fruit, and ſo to more, every month a bunch appearing, and all the trees having four or five cluſters of different ages, ſome in the bloſſom, others newly cleared of the flower, as big as ordinary nuts, others larger, ſome come to perfection. The *Palm-tree* reſembles an indulgent mother, environ'd with greater and ſmaller

Children, at the ſame time feeding theſe and bearing others; a rarity not experienced in other trees.

The Emolument of this fruit *Coco* is very extraordinary, for divers wayes it proves good meat. While the kernel is yet in water and full of liquor, the Nut green and not come to maturity, the Natives drink it as an exquiſite Regallo, being ſweet and recreative, affording a good Cup of wholeſome water called *Lanba:* arrived to a greater conſiſtence, like that of Cream, they eat it with ſpoons, then called *Cocanha*: come to the laſt perfection, it is eaten, is ſavory and well taſted: but being extreamly hot and of hard digeſtion, much of it is unwholeſome, the Nut *Barca* excepted, which is ſavoury and harmleſs. The thin Rind which covers the kernel, black, and good in Medicine.

This

This Nut grated and put into the hollow joynts of Canes, called *Bambus*, is boyled; and of it made * *Cuſcus*. The gratings, ſteeped in water and ſqueezed, the milk they yield, makes a kind of broath, frequent amongſt them called *Cerul*, which is very delicious. The Nut *Coco* is eaten other different ways, which deſervedly advance the eſteem of this proviſion. The two Rinds taken off, the kernel divided into two parts, and expoſed to dry in the Sun, when dryed is called *Copra*: of this, great quantities go for the Inland Country; and where no Olive-trees grow, Oyl is made of it, which is toothſom, wholeſom, good for wounds and ſores. This *Copra* eaten with *Igra*, (a ſort of courſe muſcovados ſugar) made of the ſweat of the *Palm tree*, as ſhall immediately be related) is a great dainty with the *Indians*.

* *A Meat like the Italian vermicelli and near the Conſiſtence of our Grout.*

And that no part of the *Coco* may ſeem not valuable, and declaring the obligation human life hath to the Palm-tree, The outmoſt Rind, called *Cairo*, not unlike Tow, well macerated and drawn into threds affords all ſorts of fine Thred, and Ropes big enough for the greateſt Veſſels and Ships, which are of great eſteem for good and ſecure Cables, they will endure ſtretching, and rot not in Salt water; theſe advantages have they above Cables made of Hemp. The ſecond Rind, the immediate cover of the *Coco*, when green, is eaten like *Chardons*, is tender, crackles in the mouth, and of the ſame effect in the ſtomach, blacks the lips and fingers like *Chardons*; when ripe is very hard and thin, called *Charetta*, made up for divers uſes; Chark'd, it admirably tempers Iron, accordingly eſteemed by Artificers.

Beſides

Beſides the related, divers other Emoluments acrue from the Palmtree and her fruit; the Palmtree alone being ſufficient to build rig, and fraight a Ship, with bread, wine, water, oyl, vinegar, ſugar, and other commodities, all afforded by the Palmtree. I have ſayled in Veſſels, where the bottom and the whole *Cargo* hath been from the munificence of the Palmtree; I will take upon me to make good what I have aſſerted.

The Veſſels are by the Natives called *Pangayos*, on which I have coaſted the land of *Melinde*, and gone into the *Red Sea*: they venture not far from ſhoar, being weak, without any binding of Iron, unable to endure any ſtreſs of weather, or beating of the waves, therefore lanch not out into the main Ocean. The *Palmtree* yields plank, but weak & ſpungy, as if made of Tow: the Planks are

ſowed together with fine thred made of the outmoſt Rind of the Nut (as hath been ſaid;) the ſeams are Caulk'd with Okum of *Cairo*, after laid over (as is uſual) with the fat of Fiſh, ſerving inſtead of hot Pitch: where there is any uſe of Nails, that is ſupplyed by wooden Pins, made of a certain ſpecies of the Palmtree; the Maſt is provided by the ſame tree, and requires not much pains to faſhion it; Ropes of all bigneſſes are made of *Cayro* (*i.e.*) the rind of the *Coco*. Sayls are woven of the leavs of the Palm-tree called *Cajuris* of which are alſo made Sacks (called *Macondas*) in which they carry Millet, or any other thing at pleaſure; Bread (before mentioned) the ſame Nut ſupplies, either dry, then called *Copra*, or green, when named *Puto*; which grated and put into hollow Canes is *Cuſcus*. Water proceeds from the ſame Nuts

Nuts being green, before the Kernel arrives to a due conſiſtency, clear as Rock-water, freſher and better: Oyl is made of *Copra*, (*i.e.* the Nut dryed in the Sun) in great quantity, uſed by all people in *India*, having no other of their own growth, beſides what is drawn from a ſeed called *Gergelim*, of ſmall value, only uſed by the poor.

The wine requires more pains and aſſiduity: When the *Palmtree* puts forth her ſhoot or *Poyo* (ſhap'd like a *Mooriſh Simiter*) before the cluſter appears, they cut three fingers breadth from the point, and tying it near the Inciſion with a reed to prevent ſlitting, put the end of the ſhoot into a Pitcher made for that purpoſe, called *Gorgo*; leaving it there, the ſhoots, like Vines pruned, but in greater abundance, weep that juice, which ſhould have produced *Coco*'s. This Liquor is twice drawn in the natu-

ral day; in the morning, that which was wept by night, and in the Evening, the diſtillation of the day. At theſe times, a man deputed to that buſineſs, and of a certain Extraction, called *Bandarins*; with a goad hung at his girdle, and with a Pruning hook in his hand, climbs the talleſt Palmtree: ſome of which, peculiarly thoſe called *Cajuris*, are of a prodigious height; they climb as on a Ladder by notches made in the Trunck of the Tree, and with as much ſecurity as Sea-men run up to the Main-top: In other leſs Palmtrees, (ſeeming to be of that race which yields *Dates*) they make a hole in the Trunck, there lodging a Cane through which the Liquor diſtills, which when the Tree affords, ſhe bears no *Coco's*. This liquor is ſweet, medicinal, clears the Body from humours, is drunk for a *Regallo*, and called *Sura*; ſet to the Fire

Fire in great Veſſels, is diſtilled as in a Limbeck, with this caution, That they continually caſt cold water upon the Veſſel, leaſt as ſtrong water, it ſhould take fire. This is the Wine made of the Palm-tree, called by the Natives *Vrraca*, it entoxicates in litle quantity, flyes to the head, and is of ſtrang effect; much more powerful if diſtilled over again, when it becoms a *Quinteſſence*. Of this *Vrraca* is made excellent Vinegar, by putting into it two or three fired ſticks, or a great ſtone well heated. Sugar is made of the ſweet *Sura* coming freſh from the Tree, which boyled till it coagulates becomes good Sugar, perfect in taſte and colour. The Merchandize afforded by the Palmtree, and laden on Veſſels, are dryed *Coco's* or Nuts, the Rind, and many other Commodities before mentioned: this juſtifies the Palmtree's buil-

ding,

ing, rigging and lading a Veſſel with goods and Ship-proviſions for the Mariners; all her own product.

The Palmtree being ſo beneficial and advantageous to humane life, doubtleſs no Tree in any known part of the world may come into competition with it; and amongſt all her advantages, no other ſo well ſatisfies the ſight when laden with great and ſmaller Cluſters, ſome ripe, others colouring; ſome in the bloſſom, others forwarder; the grateful appearance of her fruit is no leſs pleaſant than her admirable fœcundity: Her tallneſs not inferior to a high *Cyprus-tree*, her Trunk ſlender, without the help of Boughs to climb by, her Nuts retired at the top, amongſt her leavs and branches, makes her reſemble a fond Mother, bringing her children about her the better to preſerve

ſerve them, cutting off all intercourſe tending to their ruine.

All places produce not *Coco's* of the ſame bigneſs, which are great or ſmall according to the nature of the Climate, and quality of the Soyl fitted for the production of that fruit. The Coaſt of *Malabar* being cool, and abounding with Rivers (which ſpring in the mountains of *Gate*, to whoſe foot this Coaſt extends) affords ſuch large and fair *Coco's* that the *Lanhas* (*i. e.*) young and imperfect Nuts of *Cochim* and thoſe Territories, are every one ſufficient to quench the thirſt of two perſons. After theſe are cryed up thoſe of the Iſland of *Ceilon*, where the ground is very rank and luxuriant, yet inferiour to the Soyl of *Malaca*, and the places adjoyning, where the *Coco's* are the greateſt. Thoſe of *Arabia the Happy* are fairer than any yet ſpoken of; the goodneſs of the Soyl,

Soyl, and nature of the Climate, being proportionably advantageous, the name of *Happy* proves it. Of all these places and sorts of Fruit I am an Eye-witness; Two peculiar virtues of these *Coco's* are not to be passed over in silence: The first, That when the Cluster begins to appear, being yet covered with the flower; gathered, pounded, boyled in three pints of Cows milk, tis an infallible Cure for the *yellow-jaundies*; beside the opinion had of this remedy, I speak by experience, having with it in few dayes cured one troubl'd with this disease. The second is, That in the opinion of the Women (where fancy most domineers) the water of *Lanhas* makes a wash for the face, which eminently betters the Complexion, either by creating it where Nature bestow'd it not, or advancing it where Nature is deficient, or preserving it where

where it was naturally allowed. From what hath been ſaid is evidently concluded, That if the Author of Nature created all trees for the ſervice of man, the *Palmtree* of all thoſe doth moſt induſtriouſly ſerve and advantage him, by ſo many wayes, and ſo conſiderable productions; and becauſe that which bears *Dates* is of the true Race of Palmtrees, ſomthing is to be ſaid of that and her fruit.

Thoſe Trees which bear *Dates*, yield them not in *India*; there only affording the *Surà* before mentioned, of which Wine is made. Northward, thoſe Trees grow in the greateſt quantity; ſome have *Dates*, which appear in fair cluſters but come not to maturity: the reaſon muſt be in the Climate which favours them not. In *Africa* they attain the higheſt perfection, *Dates* being the natural Fruit of that part of the World; thoſe of

*Arabia*

*Arabia*, where they grow in great quantities, are excellent; pleasant to the sight in beautiful Clusters, (which beginning to ripen appear in various colours, consisting of a faint Vermilian, and palid whiteness, called the *Date-colour*) and more acceptable to the taste. *Arabia* produceth divers sorts, particularly *the Happy*; (*Petrea* is not without them.) A baser sort there is, which serves for common sustenance, given to Horses for Provender: Others there are of a more exquisite taste and value, among them those called *Muxamas*, which are the least, but naturally recompenced by an excellent flavour; few of them exported out of *Arabia*; the *Xarifes* reserving them for themselves, as excellent; and give the reason that their exquisitness makes them properly theirs, challenging the best things in the World, as the posterity

rity of *Mahomet*, and for the Religion they profeſs, which they would falſly put off for Orthodox. This fruit ripens not upon the tree if there be not near it, or in ſight, the Fruit called the Male; a ſecret in Nature found by experience, the cauſe yet undiſcovered.

Writing this, I remember a diſcourſe I had with an Old man, but a credulous Chriſtian; As we were eating ſome of theſe *Dates*, I was obſerving, That the ſtone beaten and drank in water was good for women in ſtrong labour, to eaſe their pangs, and facilitate their delivery; and that it had on one ſide the perfect ſhape of the letter O. The good old man in great devotion and ſimplicity, anſwered me with a ſtory, which with him paſſed for infallible; *That the Letter O, remained upon the ſtone of a* Date, *for a remembrance that our* Bleſſed Lady *the Virgin, with*

*with her Divine Babe in her arms, reſting her ſelf at the foot of a* Palm-tree (*which inclined her Branches, and offered a Cluſter of* Dates *to her Creatour*) *our* Lady *pluck'd ſome of the* Dates, *and eating them, ſatisfied with the taſte and flavour, cryed out in amazement*, Oh how ſweet they are! *this Exclamation engraved the Letter* O; *firſt word of her ſpeech upon the* Date-ſtone, *which being very hard, better preſerved it.* I have related this ſtory of more piety and plain devotion, than truth and certainty, for the Readers diverſion and entertainment. Yet not to believe this Old wives fable would be with them ſcandalous. There are ſome Palmtrees which bear a fruit called *Macomas*, of a ſingular virtue (beſides their ſcent, more grateful than that of a *Camojeſa*, and their perfect *Date colour*:) This Fruit eaten upon an overcharged ſtomach

mach, after too much repletion, in a very little time digeſts all, and begets a freſh Appetite. God be praiſed theſe Trees are ſo far removed from Europe, that our Epicures are without the advantage of their Fruit, which would advance the luxury of thoſe men St. *Paul* ſpeaks of, *Quorum venter Deus eſt*, whoſe God is their Belly, from their frequent ſacrifices made to it. I have had experience of this natural virtue of this Fruit: The Stone eaten is good againſt *Hypocondraical* Vapours.

Another Fruit called *Trefoliam* (which hath the name of the Tree which bears it) grows in Cluſters of fifteen or more, each as big as two fiſts joyned; the firſt colour green, when ripe ends in a Purple colour; opened, hath three partitions, repleat with a certain ſubſtance like ill coagulated milk; freſh and cooling, of an inſipid

taſte, yet commonly eaten for a *Regallo*; the Kernel of a faint white; the Fruit of a Palmtree called *Areica*, not much differing from the *Trefolim*, is of eminent eſteem with the Native *Indians*: The Iſland of *Ceilon* produceth the moſt and beſt. Theſe *Coco*'s are exported and prove good Merchandize, not bigger ordinarily than an Haſlenut, the Kernel firm and hard, the uſual dainty of the *Indians*, who accuſtomed to chaw the leaf of an herb bigger, thicker, and of a clearer green than an Ivy-leaf, are forced to champ *Areica*; from warming and recovering the ſtomack, eſteemed very cordial & delicious; the juice contracteth the mouth like Alum, or a *Cypreſs-Apple* if chawed, which ſometimes ſupplies the vertue of *Areica*, this fruit like *Dates* grows in Cluſters, two hundred or more counted in a bunch; exquiſite Beads are made of

of them, white, ſtreak'd with black: The *Indians* ſo dote on this fruit, as to have it common in their mouths, thence tranſmit the juice to their ſtomack, which it fortifies and ſtrengthens, faſtens the teeth and helps digeſtion; therefore the laſt thing done at meals is to chaw a piece of this, which they as highly prize, as the *Europeans* their choiceſt fruit; but from the experience of both, I am for my Country men. The *Coco* or nut of *Maldiva* is another fruit of the Palmtree; we have already ſpoken of its ſhape, virtue, price, and value; the fruit commonly called *Coco* is found on the Sea, or caſt upon the Shoar, the make of the Tree which produceth them, nature hath hid at the bottom of the deep, and charged her ſelf with its Culture. I ſhall conclude this Diſcourſe of Palmtrees, with this obſervation, That nothing has life

without Enemies of that life, which by divers wayes and ſtratagems attempt and aſſault it. The vegetation of the *Palm-tree* wants not theſe, by the *Indians* called ſickneſſes and diſeaſes, which prejudice this ſo advantageous Tree and her fruit, by which Man is ſo plentifully provided: as he is ſaid to live and dy, the ſame is ſaid of the Palm-tree, which, like man, hath infirmities and diſeaſes, by which, and many accidents, they pine away, decay, dry up, and at laſt dy. There is a long liſt of diſeaſes incident to this Tree, which work her death if Remedies are not timely applyed.

A mortal Enemy to this Tree, is a certain ſpecies of black worms, which are naturally ſo provided, as eaſily to pierce any Timber green or dry, thereby conveying themſelves into the heart of it, neither doth this conſume

ſume much time, the deſiſting not till they arrive at the innermoſt ſap, living on what they corrode and deface, caſting out the remainder. This in the *Palm-tree* is effected with more facility and leſs time, the wood being tender, and the marrow (the part fed upon) ſavory: With greater guſto, and by natural inſtinct, they get to the top of the Tree; and what they did in the Trunck, do in the Eye of the *Palm-tree*, with more eaſe and ſatisfaction; devouring the Eye, which is Extreamly white, tender, ſweet, delicious and grateful, to a miracle. A *Palme-tree* is often cut down, to come at the Eye, as her choiceſt fruit and dainty; I have had great experience of its goodneſs; the worm hath no ill palate in the choice of this morſel. Timely remedy not applyed, the worm leaves not, till (as they call it) ſhe

procures the death of the poor Tree. To prevent this, the proprietor, or thoſe called Bandarins, (the only men charged with theſe Trees) are obliged to watch theſe thieves; and with Iron Inſtruments, invented for that purpoſe (ſometimes made ſtreight, when the holes go ſo, ſometimes crooked when they make their way by turnings and meanders) to purſue them, till they ſeize them, and upon their forked point draw them out dead.

Another diſtemper faſtens on theſe Trees, through the careleſsneſs or little dexterity of the Bandarins, when they climb the Tree, to empty the Sura, out of the Gorgo or Veſſel, into their Gourds; if by chance, any drop lights on the Tree, by a natural malignity, it engenders another worm which attaques and devours the Eye. This diſaſter is

deſpe-

desperate beyond the help of remedy, the Master looseth the Tree; but the Custom of the Country, obligeth the Bandarin to make satisfaction: the price of every such neglect is ten *Pardaos*, in our money, three* *Mil-Rees*: The great abundance of these trees in *India*, lessens the mulct; Every *Palm-tree* well manured, and growing in good ground, yields the owner one *Pardoa* yearly. According to this Estimate, every Proprietary, gives a near guess at the rent of his Orchard.

* *Twenty five shillings.*

A third disease seizeth this Tree (her Emolument to man seeming to beget her more Enemies to lessen her value) which is no open and violent adversary, but created by the same Earth, which gives growth and nourishment to the root of the tree, and is no faint resemblance of a

Nurſe: who for want of milk, or having it ſpoyled, ſees her Nurſling pine away, and (without timely prevention) languiſh till it dyes. The *Palme-tree* is not ſecure from this danger, the Earth which produceth it, in a long tract of time, or by ſome malign influence, growing barren; this defect is communicated to the Tree, which renders it infirm, vitiated, barren, till it fails utterly. This diſtemper and indiſpoſition of the Earth, (which the *Palme-tree*, by an attractive virtue ſucks in, with the moyſture that nouriſheth it, and conveyes throughout from root to head) is diſcovered, by a reddiſh minute ſand, appearing in the Earth; The diſeaſe dilates not only in the body, but outwardly on the trunck of the Tree; when the *Bandarin* perceives this, he is forced through the ſound part of the tree to make

a great hole, to hinder the contagious creeping further, as is practized in Gangrenes, where the ſound part is cut off: the parts affected without, are unbark'd and where the ſand appears they run in hot Irons. Theſe cures not timely applyed, the profitable tree periſheth.

Theſe diſaſters are accompanied with a ſecret of nature, worth reflection. Two or three years before this untimely death, theſe Trees are ſaid to be laden with *Coco's* or Nuts, ſo beyond Cuſtom, that this unuſual exceſs is ſuſpicious to the Natives, and awakens them to watch the diſeaſes incident to the Palm-tree, ſo to hinder them by a timely prevention. Nature by this overplus, ſeems to ſupply the abſence and loſs of this Tree, and the beneficial Palm, foreſeeing the End of her munificence, ſtrives to re-

recompence her Owner.

There is yet in the Palmtree a thing more excellent, delicious, more grateful to the palate, than hath been mentioned; a Morsel to be compared with whatsoever is esteemed most delicate, is that they call Palmito, the Innermost Eye of the tree; which being cut out and stript of the boughes, may pass for the centre of all the branches, which in the Heart of the tree, before they shoot forth are so joyned and united, as to appear the same thing. The substance of this *Palmito* is white like milk, delicious in extremity, coagulated, tender, of a taste above milk, more delightful and of a better Confection; *in fine a Bocone* pleasing in the highest, and free from all fulsomness. What I have said is without exaggeration, the Reader I am sure, would, if he tasted it, be of my opinion, who

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am able to give a ſufficient account of this *Palmito*; for beſides my experience of it in *India*, where other proviſion wanted not, at the Cape of good Hope (where the Veſſel, we came in for *Portugal*, ſuffered ſhiprack, at the land called *Terra de Natal*, and where we ſpent eight months on ſhoar, in the place we were firſt caſt upon, to build two barks to ſave our Company) I had leiſure enough to be convinced of its exquiſitneſs, their ſcarcity of proviſion, obliged us to make uſe of what we found; 'twas our good fortune to light on great ſtore of Palmtrees, not of thoſe which yield *Coco*'s or Nuts, but of that ſpecies which bear Dates; there, having known in *India* what the *Palmito* was, we in a ſhort time furniſhed our ſelves with as many as grew in a leagues compaſs; the *Palmito* ſerved us for food and dainty,

dainty, neither was its gratefulneſs hightned by our hunger.

The Fruitfulneſs and profit of the Palm-tree, laſts many years; there are ſigns for a near gueſs at her preciſe duration. This tree puts forth every year four Branches, which leiſurely diſplay themſelves in the form of a Croſs, after three or four years decay; which the Palm-tree of herſelf caſts off, or they are lopt off by the Bandarins, every one leaves a mark where it grew. By thoſe is given a probable conjecture at the age of the tree: that it may appear how the whole Palm-tree is ſerviceable to humane life, nothing ſuperfluous, but all ſubſtantially profitable, from the deepeſt root to the higheſt leaves. The root (as hath been ſaid before, where we ſpoke of the vertue of the other parts) Chark'd, gives an excellent temper

per to Iron; The boughs and leaves, made up with a wick, ſerve for a torch (called by them *Chuli*) with this Travellers are ſecure from all danger of Serpents, which abound in *India*, are of exquiſite poyſon, and their multitude makes them frequent the Roads, and aſſault paſſengers: They fly from the light of this *Chuli*; of another ſervice when they fiſh in the Rivers, in ſtead of a Candle as is uſual in *Portugal*: Of the leaves, beſides, are made great Paraſols, capable to ſhelter two perſons from the Sun or Rain; theſe require a man to carry them (there are perſons deputed for that office) and are called *Boy de Sombrero*; ſmall portable ones there are for the ſame uſe, none walking in the ſtreets, winter or ſummer without great or little Paraſols. The leaves have another uſe; of them are made Coverings

ings for their Palanquins or Litters, in which one perſon is commodiouſly carried and defended from the rain and ſun. Some Palmetrees afford leaves called *Olhas*, which ſerve for Books and Paper; with a ſmall Iron Pencil in ſtead of a pen, they open and grave the Letters, upon the leaf or *Olha*, without the uſe of Ink, as faſt and as eaſily, as the ſwifteſt writer. The leaves of the Tree *Cajuri* dried, remain of a lively white colour, which are made into hatts, of great account though cheap, being ſo becoming, ſo accurately wrought and light, that every body the *Vice roy* not excepted, deſires to wear them: the *Indians* call them *Palhate*. The Bark of the *Poyo* or twig on which grow the fair cluſters of *Coco's*, being of a thicker and ſtronger ſubſtance furniſh the Common people, particularly the Banderins, who

who dreſs the Palmtrees with Caps made like the Engliſh ordinary Riding-caps.

To end the diſcourſe, I ſhall obſerve (what challenges a reflection) the natural fabrick of the Palmtree; that the trunk being very ſlender and diſproportionable to the tallneſs, the whole weight of the boughs (called Palmes) and of the fruit, being at the top, in a manner at the vertical point of the ſlim body; the boughs, as they grow, diſplaying themſelves, and amongſt them hanging the fair cluſters of *Coco's*, the ſhock of winds, ſhould without doubt, eaſily break and ruine this diſproportionate Machin. Provident Nature, againſt this, hath for every new birth of thoſe boughs provided ſwathes, of the ſame matter and texture of the Palm-tree, not unlike courſe cloath or Canvas: with theſe the

branches

branches and what grows there, are ſwathed ſo ſtrongly and ſecurely as to defy any violence of winds to diſjoynt them: they are liable to be ſhak'd, yet not where they have this Girdle, which to break is a work of Iron. By theſe the Palm-tree, as a tender Mother, gathers her Children about her, as ſecure from being loſt and ſcattered, as they are well defended againſt any violence of wind, which would tear and force them for her boſom.

This is what, for the ſatisfaction of the Curious, could be known of the Palme tree, of what ſpecies ſoever: Who deſires a more particular and ſevere relation, may travel into *India*, and thoſe other parts where this Tree grows, may enquire more minutely, and perhaps looſe his labour.

*FINIS.*